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but when their preparations are finished, about four o'clock, they take their ease and chat and gossip lightly. Perhaps they wander over to another hamlet and visit the women there. At sunset they return home, feed the pigs with the scrapings from the taro, and, if they have fowls,[1] these are also fed. The girls and younger children go to the beach waterholes, in which the sea-water is filtered as it trickles up through the sand, and they fill the hollow bamboo stems with drinking-water. The time for this varies with the tide.

Night comes quickly and by seven it is almost completely dark. Each family is gathered around its own fire in the compound in front of the house. Some sit on the ground, and others may be on a bamboo bench constructed near the fire. Now they have their evening meal, the inevitable baked taro, perhaps varied with a bit of fish or a few crabs. Throughout the village every family is gathered as a unit around its own fire, and there is an air of peace in the place.

How the rest of the evening is spent will depend upon the moon. On dark nights, unlit by the moon, everyone goes to bed quite early, an hour or so after they finish the evening meal. but on moonlight nights the scene is different. Even when the moon is only half full the village is illumined by its beams, and when it is completely rounded the place fairly shimmers in its rays. The leaves of the coconut palms shine bright green and the bamboo trees sparkle with fireflies. The beach is like a cold white streak lying between the dark blue waves and the green trees. The tall arica palm nods its head gracefully in the background. The fires gleam throughout the village and aid the moon in throwing tall shadows, which make the houses seem small and insignificant. Now there is gaiety in the night. Children are playing on the beach inditting a ritual dance. Adults are visiting each other in their compounds, or strolling about, and

[1] Chickens have been introduced through white contact.

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there is light laughter and gay voices. One group of men is at the men's house. Lovers have gone into the privacy of the deep bush, which even the moon cannot penetrate. The evening passes happily for everyone and bedtime comes close to midnight.

The days are full, but not hurried. In addition to the normal work there are the many feasts to prepare for, dances to be rehearsed for coming rites, and other preparations for ritual activities, which consume a large amount of time. To-day, also, the native is compelled to keep the road in good condition, and this work lessens the time for his own labour.[1] The native habit is to take time off when he is very tired or has nothing to do. For instance, after a strenuous three or four days of mortuary rites he sleeps for a whole day. But I did not see any healthy men or women spend many days in idleness. They were busy, with suitable intervals for leisure, and, on the whole, they lead an active life, but one without hurry or tension. No exact hour or day is set far in advance for an elaborate rite, but when the preparations are finished, the rite will be carried out.

SOCIAL ORGANIZATION

This daily life is set within a social structure which may be likened to an elastic configuration, functioning as the individuals live within it. In this configuration are certain fundamental elements which are chosen for detailed observation and study. These elements are the groupings of people on the basis of kinship, locality, and sex. The place of an individual within the structure and his various relationships with other people are largely determined (in so far as they are socially determined) by blood relationships, place of residence, and sex.

[1] He is required to give three days a week for this labour.

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stones, and when these are hot they are leveled and the food put between them. Leaves and sand are then put over it, and the food remains there until it is baked. Men are working in groups of two or three, but not very continuously, wrapping a fish or a pig in leaves preparatory to baking, or bringing in leaves from the bush to wrap around the food. Their work in this connection is never as steady as the women's work. A man may tend to the liga and then loll around for a half hour or more, until there is something else to do. Frequently the men will take care of the babies, while the mothers scrape the taro. The main work of cooking falls upon the women; although the men do assist, this does not break into the sexual division of labor.

When the women have finished preparing the taro (for a big feast this takes at least three or four hours), and after it has been placed in the liga, the ground on which they have been working is cleaned and they take their ease. Until now they have been working seriously and without stopping, except perhaps to nurse a baby. There has been no talking except for the necessary remarks about the taro. Now they sit in the same place smoking their pipes and chatting. Gossip is exchanged, jokes are told and followed with appreciative laughter, and here and there a woman is engaged in the pastime of searching for lice in a friend's or relative's hair. If a woman of the village has just become pregnant, there will be playful fighting between the women of the opposite moieties. This part of the pregnancy rites occurs whenever there is a group of women present. The men in the meantime are a short distance away, on the beach, in the compound in front of the men's house or some other house, in groups of two or three, smoking and chatting but not in any large group. This period—while the food is baking in the liga—is an easy, convivial, feminine communal occasion, as is the eating which follows for the men.

Description of Feast

Three or four hours later, when the food has been baked, the men and boys carry it in their hands into the cemetery. For the men the cemetery serves as a banqueting hall and most of the men's ritual feasts are held there.[11] Women are never permitted in the cemetery for a feast, or at any other time, except at a burial, and then they leave immediately after the interment.[12]

[11] The economic feasts in payment to workers are not always held in the cemetery, and the malanggon ones are held in a special structure erected for them. The connection of eating in the cemetery with mortuary beliefs must be considered at another time.

[12] However, I was invited to all the feasts, and the invitations were always accepted.